

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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Saturday, September 21, 1861.

Price One Penny.

MINUTES OF A CONFERENCE

HELD AT TIDEMAUSHOLM, DENMARK, AUGUST 25, 1861.

Present of the Presidency of the European Mission—Amasa M. Lyman and Charles C. Rich, of the Quorum of the Twelve; President of the Scandinavian Mission—J. Van Cott; President of the District of Aalborg and Vensyssel—C. A. Madsen; President of Vensyssel Conference—J. C. Weiby; President of Aalborg Conference—L. Larsen; President of Skeva Conference—Jesse N. Smith; A. Christensen, and a number of other Travelling Elders.

The congregation consisted of 500 Saints and 50 strangers. After singing a hymn, a prayer was offered by Elder C. Weiby, followed by another hymn; at the conclusion of which, Elder C. A. Madsen made a few preliminary remarks, and felt to congratulate the Saints that the day long expected had dawned that they were permitted to associate with their beloved brethren of the Presidency of the European Mission.

President Charles C. Rich then rose and said—"It is a source of great pleasure to me to meet with the Saints in this distant land, having come from afar to enjoy the opportunity. I would still be more glad if I could understand you, and you understand me. Although we differ in language in various countries, we are all of one family, and sprang from one parent. The human family,

situated in different countries and localities, have various religions and customs; but it does not prove beneficial to them, or produce happiness and salvation, because it is not according to the laws and ordinances which God has ordained and instituted for the acquirement of it; and there is great division and discord among them concerning the true religion. The fundamental reason of the division and multiplicity of misery is the wandering off of the children of men from the original standard of truth. It is owing to the absence of Prophets and Apostles for many centuries. The Gospel, whenever proclaimed, is productive of salvation to all men without exception, by giving heed to it and rendering obedience to its mandates. The people in the days of Noah could all have been saved, had they made up their minds to obey; likewise in other dispensations, as well as in this the last dispensation."

He also spoke concerning the gathering, and said—"We know that if this house were going to fall, none would want to stay here. God has revealed that all kingdoms shall totter and fall, and his kingdom that is now being reared shall stand for ever. The Gospel in our day is being proclaimed among many nations and people. It will have its

due influence, and will accomplish what it was sent for. It commenced its progress in America; from that it went to England, and from thence to other lands. The men who proclaim it are ordained, set apart, and qualified to represent true and correct principles, whereby human beings can be happy, obtain the Spirit of God, and gain salvation. It has proved to be so to us all."

Elder A. Christensen translated into Danish the discourse of President Rich.

President J. Van Cott then rose and said (in Danish)—"I recommend President Rich's discourse for your consideration, and you will not fail to profit by it. I am happy to be able to testify of the faithfulness of the servants of the Lord to promulgate the principles of salvation among the people. There is no salvation and exaltation to be gained without listening to their testimony, and obeying God's commandments which they bear. Jesus said—"No man cometh to the Father but by me," &c., and even so it is now. It is surprising to see and consider the rapid progress of the Gospel since its introduction into these northern realms eleven years ago. In it and through it we are blest. Be faithful, true, and virtuous, and the Lord will bless you, and his work will roll onward. There is a good people here. God bless you, in the name of Jesus! Amen."

Elder J. C. Weiby made a few remarks concerning the duties of the Saints, and then proceeded to submit the following motions to uphold the authorities of the Church:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, and Prophet, Seer, and Revelator; Heber C. Kimball and Daniel H. Wells, his Councillors; the Twelve Apostles, with Orson Hyde as President; Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, Presidents of the European Mission; J. Van Cott, President of the Scandinavian Mission; O. N. Liljenquist, Travelling Elder, under his direction, to assist the Conferences; C. A. Madsen, President of this District; J. C. Weiby, President of Vensyssel Conference. It was further moved to uphold Elders Jesse N. Smith and Clough, and all the Elders sent

here to labour. All were carried unanimously.

Elder H. C. Hamen then said—"I have realized that the promises of God never fail, if we are faithful on our part. The Lord is able to bless and sustain all of us through the various scenes of life. Let us strive to do his will while we live. He said those who obey the requirements of the Gospel are the children of Abraham, and the promises are to them without exception."

A hymn was then sung, and benediction was given by Elder Jesse N. Smith.

2.10 p.m.

After a hymn was sung, prayer was offered by Elder C. A. Madsen. After another hymn was sung,

President Amasa M. Lyman rose and said—"Brethren and sisters, it affords me great pleasure to be in your midst. We have come here to bless you and fulfil our duties in our extended fields of labour. The subject I may advance this afternoon must necessarily be translated through the medium of the brethren, as probably the most of you do not understand the language we speak. The Gospel we have embraced will save and exalt human beings in the celestial kingdom of God. It includes all that is good in heaven or earth. It brings wealth, honour, glory, and immortality, and redeemeth from the danger, trouble, and sorrow that we may meet with while treading the path of life, and save us from the power of Satan. It is even the summit of the loftiest aspirations of human ambition. In consideration of this, we must not be inactive or barren. Let your light shine before men, by living a pure, holy, and virtuous life, and taking a course that is calculated to create the elements of life and happiness in and around you. In your associations you must cultivate a spirit of forbearance. Think not that you are the only ones who are entitled to Heaven's favours and blessings because you have become Saints; neither think, when you are baptized, there is an impenetrable wall between you and your neighbour, considering him your bitter enemy. He may be an honest man, and would do right if he knew what you knew. There are some

persons in the Church who do not act as Saints; and what is the difference between an unbaptized sinner and one who has been baptized? You have not yet won the prize. Your eyes have been opened to behold the glory and exalted state the Gospel will lead you to. — You have been awakened from the slumbers of death, and emerged from a long and dreary night—been liberated from the chains of error and superstition to the liberty and happiness of the Gospel of Christ, and obtained knowledge for yourselves. People say a great deal about the millennium and the time the Devil shall be bound. If this congregation could be united and overcome all evil, the Devil is then bound as far as you are concerned. I want the Saints to learn while they tarry here, and not leave it till after they get to Zion, that they may be prepared for faithfulness and good works, and be as pillars in the temple of the Lord, and not be moved to and fro. If you live as Saints and seek to save men, cultivate a spirit of forbearance. It will make a favourable impression on all good men; it will burst asunder the clouds of prejudice that are between us and them, and be pleasant to them as the brilliant rays of the sun. There are yet many to be saved."

Elder A. Christensen translated President Lyman's discourse to the assembly.

Elder C. A. Madsen then rose and said—"It is natural for some of us to imagine that there is an impenetrable wall between us and all men. This wall will yet be dissolved by many who will come in possession of the light and the truth. It is one thing to embrace the Gospel, and another thing to live according to its requirements. The world are looking up to us as an example, and want us to be representatives of Saints of God, and it is all right it should be so. They can find it nowhere else in the world. I am glad to be associated with good Saints here. Let us improve con-

tinually. If any one have sinned, let him repent and do better."

Elder Jesse N. Smith then rose and said (in Danish)—"This is a holiday for us and the Saints to meet with our brethren, and we have enjoyed a good time together. We read of the blessings the ancients enjoyed when convened on a similar occasion: we know now how to appreciate them. The Gospel will save people temporally as well as spiritually. Let us ever be true and faithful, and our blessings will increase."

Elder H. C. Haysted then bore testimony to the truth of the work, and its power to save men. He spoke concerning the great darkness that covers the minds of the mass of the people. They have nothing left to guide them.

Elder L. Larsen, from Aalborg Conference, spoke concerning the continual progress of the work, and the power that is felt among the Saints. The power of God was manifested through the administration of his servants.

Elder A. Christensen then said—"It is profitable for all men and women to help to forward this great work. Their reward is sure. Those who oppose the truth will see sorrow. Rash violence against this kingdom and people will bring men to their dark graves prematurely."

Elder J. C. Weiby then said—"Let the Saints continue to be faithful in the fulfilment of their various duties, that the work may continue to go onward. The prospects are very bright in this Conference. We have baptized 108 this quarter. We have had a pleasant day with our beloved brethren. These men who have come to us in this land have suffered much for the Gospel's sake, and have great experience."

President Van Cott then made a few remarks, and blessed the Saints in the name of the Lord, on behalf of Presidents Lyman and Rich.

After singing a hymn, benediction was pronounced by President Van Cott.

(A. CHRISTENSEN, Reporter.)

HINTS TO PARENTS.—Do not allow a child to be perpetually attending to his bodily sensations; or, at any rate, do not allow him to be perpetually making remarks about them—the niceness of this dish, the ugliness of that object, that the day is too hot, the walk too long, &c. With proper care, you may increase his hardihood without endangering his health. Something may be done by direct discipline; but more by making endurance a point of honour with children; otherwise they will indemnify themselves at the first opportunity.

A HARD NUT FOR THE CHURCH OF ENGLAND TO CRACK.

We extract the following article on Polygamy from a late number of the *London Weekly Dispatch*, as the perusal of it may perhaps prove interesting to our readers:—

A HARD NUT FOR THE CHURCH TO CRACK.
—It is almost a pity that Convocation has adjourned without taking into consideration a letter from Dr. Colenso, Bishop of Natal, to the Archbishop of Canterbury. The Right Rev. Prelate might fittingly have taken counsel with his brethren on the very difficult problem submitted by the Colonial Bishop. Puseyism, Westerton Vestrydom, alterations in the Liturgy, the 29th Canon, Essays and Reviews themselves, about which so much ingenuity and energy have been called into action, are mere filberts compared to the gigantic cocoa-nut which Dr. Colenso has sent from Natal as a test of the power of episcopal nutcrackers. It is shortly this—“Shall the church recognise polygamy as a lawful and necessary institution?” Not polygamy by British members of the national church, gentle readers, who may be alarmed by our abrupt way of stating the case, but polygamy on the part of South African Zulu Kaffirs and other semi-savages, who, having been converted by the missionaries, bring into the church with them some half-dozen wives to each man. Dr. Colenso finds himself in a difficulty. He don't think the church will countenance this excess of matrimonial bliss; he does not himself like to refuse the accession of the convert and send him back to heathendom; and he cannot find in his heart to order him to turn five of his six partners out of doors. Besides, how is he to settle which is the lawful wife, and which are the mere “social arrangements”? If he were to tell the newly-made Christian to retain the wife he liked best, and dismiss the others, then the youngest and most attractive would most probably be preferred, and a great wrong be done to the more matronly. If the first wife be chosen to remain, the husband would probably retain a liking for those he is forced to turn out of doors, and great might be the irregularity and scandal which would follow. Altogether the question is a difficult one, and all missionaries have encountered it, though all have not looked it so fairly in the face as Dr. Colenso. The general plan has been to order the convert, on pain of all sorts of condemnation, to keep his first wife, and turn the others adrift; and sometimes the consequences of this imperative rule have not been very satisfactory. We remember an apropos story. A New Zealand chief proved himself a most willing and docile convert, and

the missionary was very proud of him. An obstacle, however, stood in the way of his being received as a church member—he had two wives. The preacher insisted on the iniquity of such a position, and told him he must immediately get rid of the second. The tattooed proselyte departed thoughtfully, but returned a few days afterwards with a beaming countenance. “I have got rid of my second wife,” said he. “Very good,” said the missionary; “what have you done with her?” “Eat her,” replied the grinning savage. He had cut the casuistical knot; but it is to be doubted whether his mode of doing so was equally gratifying to the over-zealous missionary. At any rate, we do not find the incident recorded in the *Missionary Magazine*. The Bishop of Natal proposes that the Colonial Church shall recognize polygamy in those cases in which it exists before conversion to Christianity. Of course he holds, as an orthodox bishop should, that polygamy is “forbidden by the spirit of Christianity, and is not in accordance with the mind of the Creator;” although he is forced to admit that “under the old dispensation polygamy was practised by eminently pious men, who, while continuing in that state were singularly blessed of the Almighty, without a single word of reproof or intimation of God's displeasure being addressed to them.” Convocation had better settle the questions raised by this curious allegation of divine inconsistency at once. Dr. Colenso gets over it by supposing that polygamy was “winked at in the days of man's ignorance,” and therefore the Church may wink at it among the Zulu Kaffirs. If the bishops at home accept this reasoning—this acknowledgment of the adaptation of divine truth to the capability of man, at various epochs of history, and in various stages of civilization, to receive it, they can scarcely consider Dr. Temple's “Education of the World” an heretical essay. There is, however, an evidence of sound sense and right feeling in Bishop Colenso's statement of the case:—“In dealing with the case of a polygamist convert from heathenism, we have to choose between two evils. Either we must allow him to retain his wives and children, and discharge his duties towards them, until it pleases God himself in his providence to interfere and release him from his obligations, or we must compel him to commit an act or acts of cruel hardship and

wrong to others, and dismiss his wives and children, perhaps, to rot and perish in the abominations of heathenism?" That cannot be Christianity. A man, Zulu or not, can scarcely be acceptable to the Universal Father, who renounces his own children. The Bishop thinks that the Zulus derived their practice of polygamy from Abraham himself, through their Arab descent, and continues—an under current of right feeling, as before, strangely commingling with comically confused notions of a distinction between religion and Christianity,—“considering that polygamy was tolerated by the Almighty in the case of so many good men of old, and that, consequently, it is not sinful and wicked in itself, and contrary to all religion, though it is contrary to the spirit of Christianity—whereas acts of injustice and wrong are positively sinful and wicked, and contrary to religion itself, as well as to the spirit of Christianity, I believe it to be the lesser evil of the two, and, indeed, the only righteously possible course, to allow a polygamist convert, whose wives do not choose to leave him, to retain them, with the understanding that he shall take no more.” Perhaps the difficulty might be met if the many-wived convert were induced to support his wives and children (the latter to be esteemed legitimate), but henceforth to live as husband with only one. So the Christian law of marriage—the only one which insures social happiness and virtue—might be preserved, and no essential injustice done. But some strange questions are suggested. Suppose

a Salt Lake Mormon of British origin were to see the error of his ways, and wish to return to the bosom of the church? Shall we show him less favour than a Zulu Kaffir? Is he to retain his wives or dismiss them? Dr. Colenso, perhaps, can suggest the right course to be pursued in such a case. Again, if polygamy is not sinful and wicked in itself, and contrary to all religion, in South Africa, why should it be in this country? If the distinction be made, perhaps the Bishop will seek the aid of the Geographical Society to define spiritual latitudes of prohibition. A very large proportion of our fashionable world is quite as little Christian in practice as the Kaffirs, and should in all fairness enjoy the same privileges. Mothers are complaining that their daughters cannot find husbands. It may be true that a great number of eligible young men are shy of matrimony; but who knows how many Benedicts there are so in love with wedded life that they would gladly add to their stock of blessings? The renowned “Seven” startled comfortable deans and vicars with their notions on cosmogony and criticism; but nobody impugned their social morals. Now, Bishop Colenso justifies a plurality of wives; and the laity, as well as the clergy, may well be frightened. Imagine a man being dragged before Sir Cresswell Cresswell by four wives at once, possessing half-a-dozen mothers-in-law, or ordering “caudle for three!” Really Convocation must look to it.

HISTORY OF JOSEPH SMITH.

(Continued from page 594.)

The Convention was addressed in an eloquent speech by Sidney Rigdon, Esq., showing the political dishonesty of both Henry Clay and Martin Van Buren, and stating his views, and the present condition of the country.

Dr. Goforth rose and addressed the Convention in the following eloquent strain:—

“Mr. Chairman and Fellow-Citizens,—As an American, a citizen of St. Clair County, and of the State of Illinois, with the deference ever acknowledged on occasions like this, I feel the spirit of obedience that was required of one of old, when he was bade to take off his shoes, for he was walking on holy ground, and that this was a holy cause.

Influenced by the distinguishing honours paid me on the 24th of April in the Con-

vention then here held, and the invitation to associate on this occasion, I feel that on occasions of this importance it commands the rallying excuses of more than a Bonaparte or Mortier desperation; that to have names now brought before an American people that have for the last fourteen years, or longer, been like the foot-ball of the sportsman and the extraordinary selected subjects of derision and contumely, that new expressions are about to be made that the people are about to trace back the erroneous doings of a nation, to weep and repent for malefactors, to examine the old building that in those days was founded by our forefathers, and, for want of qualified tenants, has become occasionally tinged with filth and spurious matter; that its anticipated solidity to the beating storm has ceded,

and its firmness in various ranges assumed dubitable type.

The Jeffersonian doctrines have been forsaken, MERIT and QUALIFICATION have been abandoned, humbuggery and sarcasm in their stead adopted, and modern American growth in the unhealthy tones of vice, farce, non-sustenance of truth, and non-valorous deeds in their stead, the only objects for promotion captioned by these expressions, to this august assembly.

In the character of a delegate from St. Clair County, I say that reform, politically as well as morally, claims the present field; that the many gubernative exercises of the various Presidents since those days that were honoured by a Washington, a Jefferson, Madison, Monroe, and Jackson, have been to AMERICANS thorns, whose irritability never cease, whose national *maligne depot* has been indelible, and that has cankered the lovely cement that germinated in the days of the Revolution in 1776, and that were by our forefathers fostered with hope of ameliorizing the conditions of this and previous generations.

Unwilling as I may be to offer to my nation the least attack of reproach, yet, as publicity was given of a western convention to take up the subject of a national merit—by delegating and instructing delegates, by the expression of a will to submit to the nomination of the Baltimore Convention and covenant to support the nominee—and *with all the utterance of our disapprobation* of Martin Van Buren's ever standing before the lovers of the "76" cause in any character that might respect or recognize him as a portion of material in the erection or construction of this American microcosm, I on this occasion stay the ceremony of exposition; I tremble for our once happy country, at the threat of Van Buren's election again by the Americans to the Presidency, and thank God that the age of gray hairs will to every American in these days say, 'Look ere you leap.' Since 1819 I have risked an American's part for the sustenance of democracy; and I do assert, JEFFERSONIANISM, ever shaded by the promise of better times, while the LOCKER was opened and the AMERICANS hope till spill'd.

On this occasion, delegates hasten to the Baltimore Convention, and like Americans, we trust, will represent the cares of a nation, and claim the western people's choice—open again, as in the 'Declaration of Independence,' the assertion 'that all men are created equal, that they are endowed by their CREATOR with certain unalienable rights; that among these are LIFE, LIBERTY, and the PURSUIT OF HAPPINESS. That to secure these

rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of the ends, it is the right of the people to alter or to abolish it, and to institute a new government laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.'

'LIGHT AND TRANSIENT CAUSES' may be by party opposition to be the movers for this proposition of REFORM. But with one voice we will respond, No! No!! No!!! For very many years agitating ceremonies have roused from their slumber, and caused the offspring of '1776' to look back and rehearse the tales, remembering the savage shriek, and calling up to horrible vivification the bloody banners of Britain, when the unholy proffer was made for 'SLAVERY OR DEATH,' when the *cradle* was only a *forest* of uncertainty, and our MOTHERS as in the hands of heaven's King sustained to impart the voice of patriotic perfection and excellence.

This day associates with our recollection much of the history of Americans; and, but for the want of time, it would be rehearsed. This day sweetens recollection with the privilege of a convention to tell over the national grievances—the *omissions of official duty*, and the *usurpation* of aristocratical power. This day only whispers the silly Lilliputian efforts of Missouri, sanctioned by VAN BUREN, BENTON, and BOGGS. This day, published for days passed, has told the world that to be free was our privilege, that to renounce VAN BURENISM would be *healthy* to Americans—that to *disannex* the *deaf-eared* costumes of a *White Housed scorpion* was prudent, and to tell the old veterans of 1776 that those rights occupy our wills, and the spirits of our fathers yet mingle in our blood and stimulate our actions, to nobly die defending the covenant made by the signers of the 'Declaration of Independence' on the 4th day of July, 1776.

Nail to the topmast the Flag with letters of gold legible to all 'FREE TRADE AND SAILORS' RIGHTS, PROTECTION OF PERSON AND PROPERTY.'

Americans now begin to examine their privileges, and like the skilled physician examining a diseased heart, will thump in proper character on its environs for a flat cone—if flat, they'll say 'beware'—if cone, 'all's right'—the diseased heart has been detected, and in its furious race is hastening the exit of that *aspirant*, who, while in its *premonitory* stage said, 'Your cause is a good one, but I cannot

afford you any assistance in your present distressed condition; and that man who refused the hearing of the Mormon grievances, when by a Young, a Steward, and a Reynolds they were offered for Congressional action, (Benton,) asserting that the Missouri mobocracy—the Bogg decree, (the woman and babe destroyer,) and the expatriating or exterminating feat from Far West was not only just, but that he was clad with proof—with legal justification, and the Mormons merited all and more than they had received of virulence and brutality. If American jurisprudence be on these decisions, and by the men whom democracy sustained, the deeds of valour which again will place them at the head of our affair, the strands are broken, the links have sprung, and the anchor fangs refused to hold; may we now say that, in 1844, JOSEPH SMITH, the proclaimer of Jefferson democracy, of free trade, and sailors' rights, and protection of person and property, with us stands first to the Baltimore Convention, (and if his want of success in the nomination exists, instruct our delegates to say Henry Clay,) and, like men, stand firm—to a man *vi voce* speak out, and herald the tidings north, south, east, and west, admitting that

'None but mean spirits dread the face of care,
And none but cowards life's afflictions bear;
All dastard spirits sink at distant war,
And tremble as it threatens from afar;
But, rich or poor, true minds preserve their weight,
And, if exalted or debased, are great.'—Cruden."

"SYNOPSIS OF THE REMARKS OF HON.

JOHN S. REID.

Mr. Chairman,—

I cannot leave this subject and do justice to my own feelings and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith was about the year 1823. He came into my neighbourhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of

God concerning his children here below, often speaking of those things which professed Christians believe in. I have often observed to my best informed friends (those that were free from superstition and bigotry,) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great Dispenser of all good to do a great work. What it was I knew not. After living in that neighbourhood about three years, enjoying the good feelings of his acquaintances as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles to his father's, in which neighbourhood he should find hid in the earth an old history, written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation, unfolding the destiny of all nations, kindreds, and tongues. He said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of maladministration, mobocracy, and cruelty, I feel to lift up my voice to high Heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates, and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighbourhood of Father Knight's, about four miles from me, and began to preach the Gospel; and many were pricked in their hearts, believed, and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville; his meetings were numerous attended, and the eyes of all people were upon him with astonishment. Oh, Mr. Chairman, the world was turned upside down at once, and the Devil—always ready to assist and help along in all difficulties that arise among men—personified in some of the religionists, began to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotten eggs to help in the wake. You would have thought, sir, that Gog and Magog were let loose on the young man. He called upon the world's people (as they are called), but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to

his aid, and uniting their efforts, roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. Their cry of 'False prophet! false prophet!!' was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent were heaped upon him. Yes, sir; the same spirit that influenced the Presbyterians of Massachusetts about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots, who were afraid, if they let them alone, their doctrines would come to naught. What was the result of the persecution in Massachusetts? Why, sir, warrants were made out by those

churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy by those religious fanatics, and three of them were hanged by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. 'Tell it not in Gath,' nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves, and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand republic.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 21, 1861.

PEACE AND WAR—CONTRAST BETWEEN 1851 AND 1861.

Most of our readers, doubtless, will remember the hopes that were entertained about ten years ago by Christendom generally respecting the ushering in of an era of peace. At that time, war was considered an unmitigated evil—an evil so odious, so unworthy of the spirit and genius of the age, so antagonistic to the principles of the common Christianity of Europe, that no nation having any claims to civilization would, in the opinion of a certain class of theorists, think of resorting to it. It was then thought that, if proper measures were adopted, it might be banished entirely from the earth, or at least from that portion of it which claimed to be civilized. A Peace Congress, composed of distinguished men from the United States and the various nations of Europe—men famous as philanthropists, philosophers, and statesmen—held its meetings for the purpose of arranging a plan which would be acceptable to Christendom, and would render any further appeals to the dread arbitrament of the sword altogether unnecessary. Peaceful arbitration was the proposed substitute for war. Whenever difficulties should occur between nations, instead of marshalling armies and leaving the settlement to be made after a trial of arms and the expenditure of an incalculable amount of blood and treasure, as had been the case up to that time, they advocated the assemblage of an International Congress, to whose arbitrament the question should be left. Their arguments in favour of the method of settling difficulties were unanswerable. The truth and cogency of their propositions were admitted on all hands. The experience of all history proved and sustained them; and the peaceably-inclined throughout Christendom sanguinely hoped that the

day had at last dawned when swords would be beaten into ploughshares, and spears into pruninghooks, and nations cease to learn war any more. So deeply had this idea become rooted in the popular mind in this country, that ten years ago it was proposed to exclude a model gun from the Great Exhibition held in London, on the ground that instruments of war were unbecoming, if not obsolete, illustrations of industry and science!

How soon those ideas and theories were to be rudely shocked and blown to the winds when the Russian war broke out, all will remember. As if in mockery of the attempts of these peace philosophers to patch up the affairs of the world and bind the power of evil with a rope twisted from the product of their own brains, England, the enlightened, the Christian, with four other great nations, became involved in a deadly struggle, the throes of which convulsed Europe to her centre. For a time the peace of every nation within her limits was threatened. Since the termination of that great war scarcely a year has elapsed without furnishing its crop of difficulties and bloody struggles, until men look back upon the theories of the past and wonder how they could have been deceived with such impracticable ideas. In the United States, the former advocates of peace, have, in the course of events, been metamorphosed into welcomers of war. Cannon—the last argument of kings—is the only arbitrament they are now willing to submit to there; and they welcome and accept war “as the Red Sea through which the nation has to pass, to gain the Canaan which lies beyond.” How much opinions have been revolutionized in this country also upon this subject, may easily be perceived by reading the proceedings of the British Association now assembled at Manchester. This association has for the objects of its assembling the encouragement of scientific researches and the registration of scientific discoveries. Of course the development of mechanical science comes within its purview. And as the development of this science has been almost entirely in the direction of the manufacture of instruments of warfare, the association finds its attention occupied with discussions upon this subject. Instead of thinking now that instruments of war are unbecoming or obsolete illustrations of industry and science, the best minds of the Association are engaged in elaborating and comparing their views upon the best methods of manufacturing them. Artillery, rifled cannon, elongated projectiles, and irresistible shot for attack, and armour and iron-cased ships for defence, are the topics now viewed as all-important, and they take the precedence of those of a more peaceful character. The inventors and manufacturers of those engines of destruction are amongst the most honoured men of the nation.

However correct the originators of the Peace Congress might be in their theories and reasonings, it is now very clear that they made a great mistake in imagining that the nations of Christendom could be induced to settle their disputes without recourse to war. Universal peace is a beautiful idea to dwell upon. The settlement of difficulties among nations by bloodless arbitration instead of war, the flinging aside of the sword and spear, the disuse of artillery and weapons of every description, and the devotion of man to the peaceful pursuits of life, are all subjects which afford almost unlimited scope to eloquence. But the advocates of this movement themselves could not maintain sufficient peace in their own Congress to decide upon or adopt anything definite, or at all equal to the exigencies of the case which they had in hand. How vain it was, therefore, to expect that nations armed to the teeth and prepared for conflict could settle their difficulties peacefully!

It is worse than useless for men to cry "peace, peace, when there is no peace," or to flatter themselves that the terrible issue of war can be avoided. The decree has gone forth respecting the nations of Christendom. War in their midst is inevitable, unless they take the course pointed out by the Lord; which, however, they seem determined not to take. They are to be wasted away by war; and England and France and the other nations, in preparing so extensively and persistently for it, are only getting ready for a contest which they instinctively anticipate, but which they still hope will continue to be postponed. It is under the inspiration of this instinctive apprehension of danger that the inventive faculties of England's scientific manufacturers of machines of warfare are kept on the constant stretch. The entire attention of the nation is also directed to the consideration of the subject. But, notwithstanding the advancement made in this direction by every nation, and the precautions each is taking to preserve its *status*, Babylon must fall: no power can avert her destruction. Machines of warfare, machines of offence and defence of every description, will be needed in great abundance to complete her destruction; and it must be confessed that the nations of which she is composed are doing all in their power to furnish them for the occasion. After she is thrown down, then can the sword be converted into the ploughshare, and the spear into the pruninghook: they will be no longer needed for warlike purposes, for war will then have ceased to be the study of man. There will be nothing to hurt or destroy in all the holy mountain of the Lord. But until Babylon meets with her long-promised fate, the manufacture of machines and weapons of war will be continued, and peace may be looked for in vain among the nations of the earth.

EVACUATION OF CAMP FLOYD BY THE U. S. ARMY.

Among the many lessons taught the people of this generation respecting the utter futility of any attempt on their part to injure or retard the progress of the Church and kingdom of God, there are none, perhaps, that stand out so prominently before the world as that resulting from the sending of the United States' army to Utah. When the scheme was first broached, and it became known that the Government had fitted out and started an expedition, a cry of exultation rose from every corner of the earth where an enemy of the truth resided. How boastfully they paraded the news, with their comments and anticipations as to the results which would follow such a movement, is too recent to be forgotten. In public journals and in private conversation the step was dwelt upon with approval, and congratulations were exchanged upon the favourable prospect which presented itself of a speedy overthrow of our religion. So prevalent had become the belief that its downfall in Zion was certain, that there was not a contemptible, vile fellow in any country where Latter-day Saints resided, who did not take upon himself additional airs in his treatment of his neighbour who happened to be of the obnoxious faith. These enemies were not disturbed with a doubt respecting the success of the crusade against us, and all classes revelled in the anticipations of the triumph of the undertaking, as much so as though the triumph had actually been achieved. The Saints who at that time were in this and other countries, not having been gathered to Zion, will probably never forget the embittered feelings and domineering manners exhibited during those days by their opponents. The latter, in many instances, treated them as though they had forfeited almost every right as

human beings, because they had exercised their right to worship God according to the dictates of their own consciences. Some, indeed, went so far as to think that life itself was a boon too good for such as they to enjoy.

But the triumph, in the anticipation of which there had been so much rejoicing and delight, and upon the anticipated accomplishment of which there had been so much terrorism and abuse exercised, never was achieved. The world became conscious of the fact that a successful consummation of the expedition was a more difficult undertaking than had been imagined. When this began to be realized, and when afterwards it was found that there was no prospect of the system's being overthrown by the army, a reaction took place. Many have become ashamed of their past conduct and treatment, and all have apparently become satisfied that this plan, at least, has been a failure.

By letters recently received from the Valley we learn that the last remnant of the once famous army has left Fort Crittenden, or, as it is better known, Camp Floyd, (the head-quarters of the military in Utah Territory,) and taken up its line of march eastward. Before leaving, everything they could not take with them, excepting the guns and ammunition they could not carry, was sold out. These latter, consisting of guns, powder, lead, and shell, they destroyed. An action of this kind requires no comment. After the army had been detained in the mountains by the threatened resistance of the people of Utah, it was asserted that one of the principal objects the Government had in view in sending them there was to protect the settlers in that country and the emigrants who might be passing through from the attacks of the Indians. They tried to persuade the people of the Territory that they, in preventing them from entering into the Valley, were interfering with the generous intentions of their true friends. This was the view, also, they gave to the world. Of course, upon their being called away, it might have been expected that, as they could not be there themselves to assist in the defence of the people and country, they would at least have left what arms and ammunition they could spare. But no: they would neither sell nor leave to be used munitions of this kind. The orders of the War Department were inexorable, and they must be sold. Very low prices ruled at the sales, such as flour, 52 cents (2s. 2d.) per sack of 100lbs. in double sacks; sugar, 12½ cents (6½d.) per pound; and wheat, bacon, harness, tents, and all kinds of tools, &c., &c., equally low. The buildings also, we learn, were disposed of very cheap. In one letter that we have seen, the writer estimates that four million dollars' worth of property were sold for one hundred thousand dollars.

Thus has ended the great expedition against the Latter-day Saints in Utah, which had become world-renowned, in consequence of the extravagant hopes that were indulged in by its originators respecting its success. It should be known hereafter in history as "Buchanan's Folly." Though, to do Mr Buchanan justice, we ought to say that we have cause to believe that he became partially conscious of having done us a great wrong, and endeavoured, towards the end of his administration, to turn aside some of the evil designs of our enemies. Truly has the promise of the Lord been fulfilled to his servants—the weapons that have been formed against them have not prospered, and the tongues that have arisen against them in judgment have been condemned. All the world noticed the advance of the gallant army; but who will draw any lesson of instruction from their return?

NEWS FROM HOLLAND.—We have received a communication from Elder Paul A. Schettler, dated Amsterdam, August 26th, in which he informs us that he and Elder Van der Woude arrived at Rotterdam on the 5th, when they dedicated themselves to the Lord in prayer for the mission appointed to them in that country, and afterwards separated, Elder Van der Woude going to Amsterdam, and Elder Schettler to Zeist, near Utrecht, where his relatives resided. He says—

“My old friends and relatives, who are in prosperous circumstances, received me very kindly; but in a few days, after I had preached to them a little of our doctrines, they found out that I had become a “Mormon,” though I had never mentioned the word; and it was very difficult to prevail upon them to listen to sound reasoning from that very hour, because their minds had been prejudiced against us to a great extent, through the reading of the most vile and slanderous reports in Dutch and German newspapers. I had several interesting discussions with their preacher and some others of their learned men, who knew me personally, and they could not refute one of the doctrines which I advanced. At last they said they were convinced of the integrity of my intentions, but that I was deluded and a fanatic. In order, however, to enable them to read and study our doctrines as published by ourselves, I wrote to brother John L. Smith in Basel, who sent me a few books and pamphlets in the German language, which I left in Zeist, hoping they will produce some fruits. My friends all promised to peruse them diligently, and I parted with them in pretty good feeling.”

Having thus introduced the Gospel there, Elder S. then transferred his labours to Amsterdam, where he found Elder Van der Woude doing his best to effect an opening in that place. Coming in contact with a converted Jewish rabbi, who appeared to be diligently searching after truth, they discussed with him the principles of the Gospel; and from the interest he took in the subject, they were led to hope that he will ultimately embrace the same. From him they gained the following information:—

“He told us that there were two private societies of people in this city who believed the same principles which we advanced, and came together only to read the Bible among themselves, believing in no preacher’s authority. Next Sunday, the 18th, we accordingly went to two of their meetings, and introduced ourselves as friends of Bible truth, from America, and were kindly admitted. In the evening a chance was given to brother Van der Woude to speak a little while; and having heard that they had baptized one another by immersion, we inquired by what authority they had done so. This question they promised to answer us in a few days, and also if they would allow us to preach in their meetings. We had given them a short history of the rise, progress, and doctrines of our Church. There being a few able to read the English language, I left with them, on request, the ‘Voice of Warning.’”

On the 21st, Elder Van der Woude left Amsterdam to introduce the Gospel into Workum, in Friesland, where ~~others~~ of his relatives were residing. On the 23rd, Elder Schettler, who remained in Amsterdam, received back the loaned “Voice of Warning,” with a communication from the society declining to assist him in spreading “Mormonism,” as they did not acknowledge any book of Divine authority except the Bible. In return, however, Elder S. forwarded several copies of the “Authenticity of the Book of Mormon,” and some other tracts which he translated and printed into the Dutch language, with quotations from the Bible, proving the truth of our doctrines. He also had several favourable interviews with some ladies to whom Mr. Meyerse (the baptized Jew) had introduced them, and who appeared to feel considerable interest in the work. Much opposition, however, at the date of the letter, was being manifested in all directions, by the preachers going about warning the people not to converse with the “horrible Mormons” who had arrived there and were “trying to seduce the people.” Thus the Adversary, who has ever sought to subvert the influence of the servants of God, is on the alert, endeavouring in various ways to nullify the efforts of our brethren, and prevent the establishment of the Gospel standard in Holland. But greater is He who sent them, and who has said that his word shall not return to him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sent it.

CORRESPONDENCE.

ENGLAND.

London, Sept. 4, 1861.

President Cannon.

Dear Brother,—Having laboured in the Southampton District during the past year, in connection with Elder Zyderlaan, I forward you a brief report of our labours.

The Saints in the Reading Conference are in a very scattered condition, which causes the Elders to perform considerable leg-service in visiting them in some parts of the Conference. The people do not appear to relish the truth, as the meetings are seldom frequented by strangers. In other parts a spirit of inquiry appears to be manifested.

In some parts of the Wiltshire District, open-air preaching is carried on extensively. The people seem to appreciate the teachings of the brethren, who command their attention. I feel thankful for the experience I have gained while here. I have not baptized a great many, but still realize that my labours have not been in vain. Many of the Saints are preparing for next spring's emigration.

Elder Zyderlaan reports the Dorset Conference in a healthy condition.

President Fotheringham, also brothers Talbot, Zyderlaan, and myself, have been busily engaged while here visiting the Branches in the London Conference. The Saints are feeling pretty well. The brethren are baptizing every week. Open-air preaching is carried on extensively, with very little opposition manifested. It is anticipated that a great number will emigrate from here next spring.

As brothers Fotheringham, Talbot, Zyderlaan, and myself, are about to embark for Afric's shores, we crave an interest in the prayers of the Saints, that we may be the humble instruments in the hands of God of bringing many souls into the fold.

With love to yourself, Presidents Lyman and Rich, and associates in the Office, in which brothers Fotheringham, Zyderlaan, and Talbot join, I remain your brother in the Gospel of Christ,

HENRY A. DIXON.

Newcastle-on-Tyne, Sept. 5, 1861.

President G. Q. Cannon.

Dear Brother,—You will learn by our statistical report, there has been something like forty added to this Conference this last half-year, the principal part of that number being prodigals, who for a season had forgotten their Heavenly Father and his interests; yet my heart is made glad in knowing that we have been abundantly blest while visiting the wanderer at the fireside, inspiring him again with the same noble feelings that stirred his soul when the first Elders of Israel, bore to him the words of life.

I can assure you, dear brother, it is gratifying to be able to bear testimony to the disinterested conduct of brother Gleason and others filled with a yearning desire to bless the people; and in labouring with such men I have ever felt free to preach the Gospel and administer to the Saints of God, many of whom anticipate this coming year to cross the briny main, to seek a home in the land of Joseph.

The spirit of inquiry is taking deep root in the minds of many of our friends in this quarter, which increases our desire to be more diligent in serving out the bread of life to the hungry, starving soul; and with the flattering prospects before us, my confidence grows stronger every day that the north will patronize largely the kingdom of our God by turning out hundreds and thousands of her honest children to swell the great theocracy of latter days.

Praying that success may attend your administrations and the ministry throughout the world,

Yours in the cause of truth,

WILLIAM DALLIN.

SCOTLAND.

Glasgow, Aug. 27, 1861.

President G. Q. Cannon.

Dear Brother,—Feeling that a little information concerning the condition of the Glasgow Conference might be acceptable, I embrace the present opportunity of furnishing you with the same.

Since I parted with you in Glasgow, on the 25th July last, I have been actively engaged, in company with President Stuart, travelling through the Conference, attending Branch meetings, and visiting the Saints at their homes; during which time myself and the Saints generally have been much benefited by President Stuart's counsels.

I feel glad to see the spirit that exists amongst the Saints throughout the Conference. I find them everywhere rejoicing in the light and liberty of the Gospel; for the truth makes them free, and stimulates them with future hopes that "none but Zion's children know." The Priesthood, with but few exceptions, are united in their efforts to do good. I find them willing to act as they are directed for the furtherance of the work amongst the Saints, and spreading the principles of salvation amongst those who are ignorant of the tidings of the Gospel, which God has sent to redeem fallen humanity.

In consequence of the present American struggle, some branches of trade are considerably affected, which prevents a good number of the Saints from saving for their emigration so fast as they could wish, and attending to other duties they have a desire to do; but perseverance prompts them to make the best of their present opportunities, while hope proclaims "there's a good time coming."

Our meetings are pretty well attended with Saints, and sometimes a few who are inquiring after the truth come amongst us. We continue to add some to the Church by baptism in most Branches; but they are few, compared with what we might expect, considering the large number of intelligent persons who live within the limits of this Conference.

Religious bigotry reigns in this district of country to an unlimited extent. It chains the minds of many thousands within the narrow limits of human creeds, and prevents them from giving heed to the voice of those inspired by Heaven, who invite all to freely explore the inexhaustible field of truth, which contains all that is sufficient to satisfy the highest aspirations of God's sons and daughters.

President Stuart left here for Edinburgh on the 17th. Brother William Warnock continues to labour faithfully with me. He is our only Travelling Elder

in this Conference at present. Praying God to bless you in all your labours,
I am your servant and brother,
ROBERT SANDS.

SCANDINAVIAN MISSION.

Aalborg, August 29, 1861.

President George Q. Cannon.

Dear Brother,—The day, long-expected, has finally dawned, that Presidents Lyman and Rich have come to our shores. They arrived in this city on the 23rd instant, accompanied by President Van Cott, with the steamer *Dania* from Copenhagen, and attended a Conference meeting with us in Vensyssel on the 25th, which was to us and the Saints a day that will never be forgotten.

While travelling through the country, Presidents Lyman and Rich were taking special notice of the appearance of the same, and the situation of its inhabitants. You will easily form an idea how the people were astounded and gazing at the appearance of Apostles, as they and their generations for centuries back never saw the like in this northern clime. There has been a general time of rejoicing all through with the "Mormon" and many friends. Others were standing still and wondering. The editors do not fail to give in their accounts of the grand events that thus transpire. It was rumoured in this city to-day, and actually believed, that President Young is here; and they did not know what to make of it.

The work is still moving onward, although very little opportunity offers itself to the Elders to preach, except on the Sundays, save it be among people who study the principles of our religion.

Here in Aalborg there have not been so many baptized as last quarter (31 persons were baptized), but in Vensyssel we have baptized 108 during three months. This is almost a wonder, as this time of the year is no time for baptisms at all in this country. The future prospects of the work are very bright, particularly in Vensyssel.

My relatives there have begun to investigate the truth; some of them are near baptism. I have never had any influence with them till lately, now they melt at the sound of the Gospel.

Yours respectfully,

A. CHRISTENSEN,

SUMMARY OF NEWS AND PASSING EVENTS.

HANOVER.—Disturbances have recently broken out in various parts of the kingdom, previously to which demonstrations of all kinds were made. The cause is partly to be found in the enormous price of all kinds of food, and partly in the desire of the work-people to have holiday on Saturdays as well as Sundays without any diminution of their pay. Things went so far that the officers were attacked; and one of them, who endeavoured to appease the people, was so badly wounded, that he yet lies in some danger. About 250 soldiers were sent from Norheim, to prevent further outbreak from taking place.

POLAND.—In Kalisch, on the anniversary of the coronation of the Emperor Alexander, no general illumination took place. The people smashed the windows of the few houses that were illuminated, and hissed the troops sent to disperse them. The military acted with great violence—beating, and even robbing the people. Many persons were arrested, among whom are several of the principal citizens. Some have since been set at liberty, but forty are still in prison. A letter from Warsaw states that nothing can be more distressing than the accounts from Lithuania, and even the provinces which belong to the so-called kingdom of Poland. With the exception of Warsaw, where the performance of making concessions and yielding to popular wishes on the part of the Government is given for the sake of the public opinion of Europe, the whole country is ruled with the utmost severity of military arbitrariness. There are no means which are not resorted to in order to smother and subdue the national spirit. Domiciliary visits, executed with the utmost disregard for common-place propriety, and even decency; arbitrary arrests, without any trial, and often without any plausible reason; removal to the Russian fortresses, or to Siberia, to citizens who are particularly esteemed in the locality where they are residing; the continual interference of savage hordes with even domestic life—all these means seem not to be sufficient for the safety of the Russian Government in those countries. It has recourse to all the means by which an unprincipled and cunning policy can arrive at its ends.

MADAGASCAR.—*Le Nord* states that the Queen of Madagascar, who was remarkable for her barbarous and anti-European policy, is dead, and a French squadron has left Bourbon to support her successor, who is a Roman Catholic.

INDIA.—Harvest prospects continue excellent, but the cholera had ravaged the north-western provinces. At Peshawar 1,400 houses were destroyed by a storm. The cholera is committing dreadful ravages in Agra and Meerut. Very bad accounts of the indigo crops are received from Sirhoot and Benares.

AUSTRALIA.—Disturbances resulting in a fatal collision with the police have taken place at Lambing Flat diggings. A renewal of the war in New Zealand is imminent. Peace with the natives is considered hopeless. General Cameron will await reinforcements before taking the field. All the men-of-war have been ordered to assemble at Auckland.

AMERICA.—Governor Denison has received the following telegram from General Cass. "Authentic reports show that 15 of our men were killed and about 40 wounded, at the recent fight at Summerville, in Western Virginia. Large numbers of the 7th Ohio regiment were scattered during the fight, and are missing; but it is hoped most of them will escape." Washington despatches to the 29th state that the Confederates are in full possession of Bailey Cross Roads, and are bringing up their baggage from Springfield station. Four New York regiments, composing Franklin's Brigade, were ordered to advance, and marched within two-and-half miles of Cross Roads. Several picket skirmishes are reported, several being killed on both sides. A rumour from St. Louis states positively that General McCulloch is marching on Jefferson city with 10,000 men. Information has been received that the Unionists are leaving Harper's Ferry in great numbers. Texas advices state that Fort Staunton has been abandoned and fired by the Union forces. The post-office, in consequence of violation of mails, have discontinued the service to offices in Kentucky and West Tennessee River. The Secretary of War has ordered the stoppage of telegraphic despatches to points south of Kentucky. Martial law is proclaimed in Missouri. Insurrectionists' slaves are to be freed. The *Richmond Examiner* of the 26th says the Confederate Congress has decided to repeal the law establishing ports of entry, and throw all the Southern coast open to foreign commerce, providing that vessels which run the blockade into shore inlets shall pay the Confederate duties at the port nearest their landing. Advices from Kentucky represent the secession feeling to be increasing. A defeat is rumoured of the Federalists at Cape Girardeau, in Mississippi, below Cairo.